



Library of the Theological Seminary,

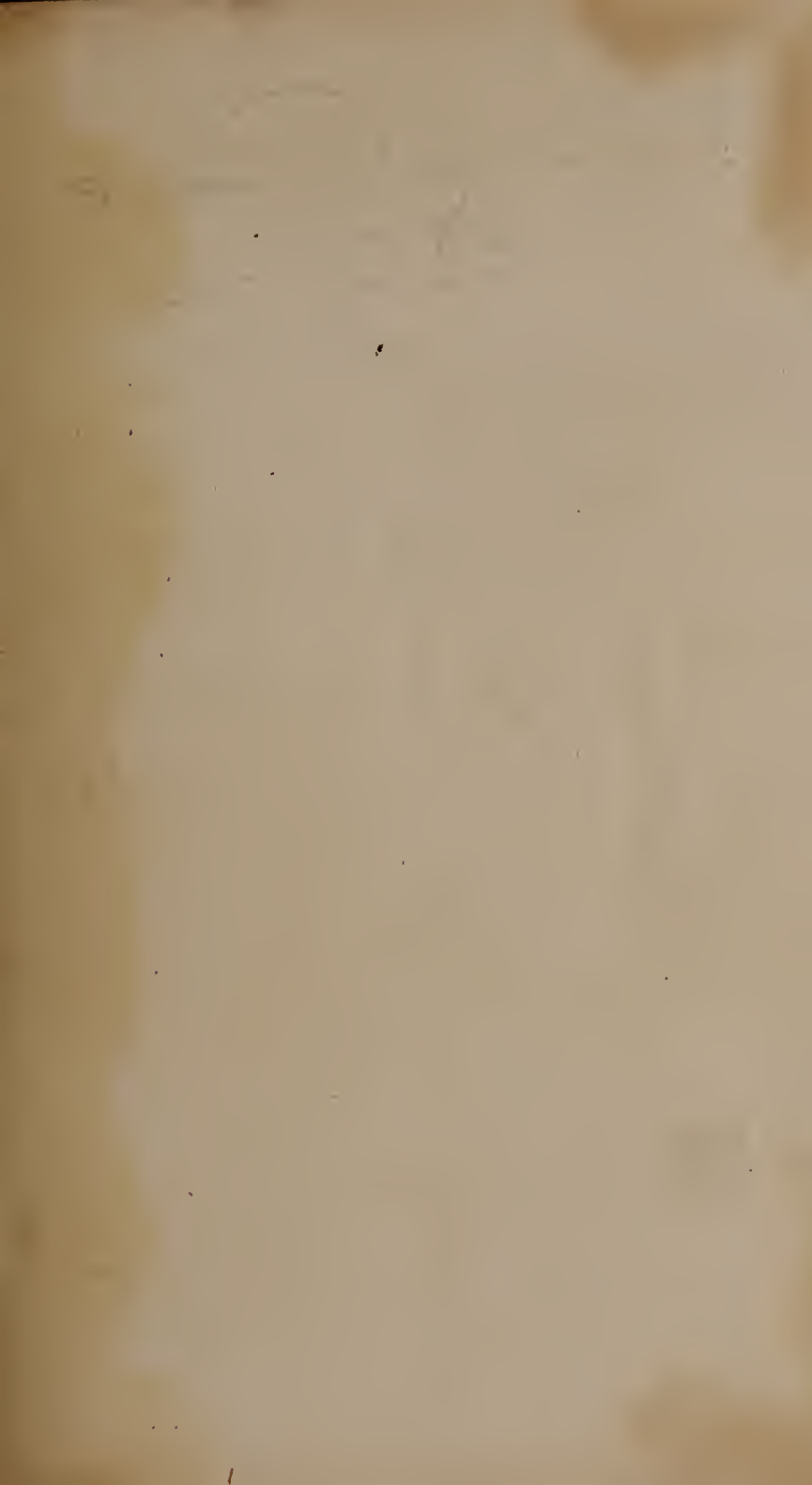
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....



THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

APRIL, 1820.

A STAR IN THE WEST.

[Continued from p. 92.]

CHAP. X.

The Indians have a system of morality among them, that is very striking.—They have teachers to instruct them in it—of which they have thought very highly, till of late years, they begin to doubt its efficacy.

WE are indebted to Dobson's Encyclopedia for the following testimony in favour of Indian morality—vol. i. p. 557. It is the advice given from a father to a son, it is believed, taken from a Spanish author, "My son, who art come into the light from the womb, we know not how long heaven will grant to us the enjoyment of that precious gem, which we possess in thee. But however short the period, endeavour to live exactly—praying to the great Spirit continually to assist thee. He created thee—thou art his property. He is thy father, and loves thee still

more than I do. Repose in him thy thoughts, and day and night direct thy sighs to him. Reverence and salute thy elders, and hold no one in contempt. To the poor and distressed be not dumb, but rather use words of comfort. Mock not, my son, the aged or the imperfect. Scorn not him whom you see fall into some folly or transgression, nor make him reproaches; and beware lest thou fall into the same error, which offends thee in another. Go not where thou art not called, nor interfere in that which does not concern thee. No more, my son. Enough has been said in discharge of the duties of a father. With these counsels I wish to fortify thy mind. Refuse them not; nor act in contradiction to them; for on them, thy life and all thy happiness depend."

Mr. Beatty, when among the Indians on the Ohio, addressed them. In answer, the speaker

said, "That they believed that there was a great Spirit above, and desired to serve him in the best manner they could. That they thought of him at their rising up, and lying down; and hoped he would look upon them, and be kind to them, and do them good." In the evening several came to their lodging. Among these was one called Neolin, a young man, who used for some time past to speak to his brethren, the Indians, about their wicked ways. He had taken great pains with them, and so far as Mr. Beatty could learn, he had been the means of reforming a number of them. He was informed by a captive, who had been adopted into Neolin's family, that he frequently used to boil a quantity of bitter roots, till the water became very strong—that he drank plentifully of this liquor, and made his family and relatives drink of it. That it proved a severe emetic. The end of which, as Neolin said, was to cleanse them from their inward sins.

The following is an account of their evening entertainment at Altasse, one of the Creek towns, in the year 1778. The writer, after describing the council house, where the Indians met, says, "The assembly being now seated in order, and the house illuminated by their mystical cane fire in the middle; two middle aged men came in together, each having a very large conck shell, full of black drink, advancing with slow,

uniform, and steady steps, their eyes and countenances lifted up, and singing very low, but sweetly, till they came within six or eight steps of the king's and white people's seats, when they stopped, and each rested his shell on a little table: but soon taking it up again, advanced, and each presented his shell, one to the king, and the other to the chief of the white people; and as soon as he raised it to his mouth, they uttered or sang two notes, each of which continued as long as he had breath, and as long as these notes continued, so long must the person drink, or at least keep the shell to his mouth. These long notes are very solemn, and at once strike the imagination with a religious awe and homage to the Supreme Being, sounding somewhat like *a-hoo-o-jah* and *a-lu-yah*.—After this manner the whole assembly were treated, as long as the drink and light continued to hold out. As soon as the drink began, tobacco and pipes were brought in. The king or chief smoked, first, in the great pipe, a few whiffs, blowing it off ceremoniously, first towards the sun, or as it is generally supposed, to the great spirit, for it is puffed upwards: next towards the four cardinal points; then towards the white people in the house. Then the great pipe is taken from the hand of the *king*, and presented to the chief *white man*, and then to the great *war chief*, from whence it is circulated through the ranks of head men and

warriors; and then returned to the chief. After this, each one filled his pipe from his own, or his neighbour's pouch.—Here all classes of citizens resort every night in the summer or moderate season. The women and children are not allowed, or very seldom, to enter the public square.”

In this same year, the son of the Spanish governor of St. Augustine, in East Florida, with two of his companions, were brought in prisoners, they being then at war with that province. They were all condemned to be burned. The English traders in the town petitioned the Indians in their behalf, expressing their wishes to obtain their pardon, offering a great ransom, acquainting them at the same time with their rank. Upon this, the head men, or chiefs of the whole nation, were convened; and after solemn and mature deliberation, returned the traders their final answer, in the following address:

“Brothers and friends—We have been considering upon this business concerning the captives, and that under the eye and fear of the great spirit. You know that these people are our cruel enemies—they save no lives of us red men, who fall in their power. You say that the youth is the son of the Spanish governor—we believe it. We are sorry that he has fallen into our hands, but he is our enemy. The two young men, his friends, are equally our enemies. We are

sorry to see them here. But we know no difference in their flesh and blood. They are equally our enemies. If we save one, we must save all three. But we cannot do this. The red men require their blood to appease the spirits of their slain relatives. They have entrusted us with the guardianship of our laws and rights—we cannot betray them. However, we have a sacred prescription relative to this affair, which allows us to extend mercy to a certain degree. A third is to be saved by lot. The great Spirit allows us to put it to that decision. He is no respecter of persons.” The lots were cast. The governor's son and one of his friends were taken and burnt.

This must certainly appear to some as the act of barbarians, but how far is it removed from the practice of the Jews, when they so vociferously called out, “Crucify him, crucify him! And Pilate said, ye have a custom, that I should release a prisoner to you at the feast; but they cried more bitterly, Not this man, but Barabbas.”

A minister preaching to a congregation of Christian Indians, west of the Delaware, observed a strange Indian, listening with great attention. After the service, the minister enquired who he was? It appeared on enquiry, that he lived three hundred miles to the westward—that he had just arrived, and gave this account of himself. “That his elder brother living in his house, had

been many days and nights in great perplexity, wishing to learn to know the great Spirit, till at length he resolved to retire into the woods, supposing that he should succeed better in a state of separation from all mankind. Having spent many weeks alone in great affliction, he thought he saw a man of majestic appearance, who informed him that there were Indians living to the south-east who were acquainted with the great Spirit and the way to everlasting life; adding that he should go home and tell his people, what he had seen and heard. For this reason, as soon as he heard his brother speak, he determined to travel in search of the people he had described, till he found them; and since he had heard what had been said that day, the words had been welcome to his heart."

A missionary made a journey to the Shawanese country, the most savage of the Indian nations. He stopped at the first village he came to, and lodged with one of the chief men. He informed the chief of his business, and opened some truths of the Gospel to him by means of an interpreter who accompanied him. The chief paid great attention, and after some time told him, that he was convinced the missionary's doctrines were true, pointing out the right road. That the *Shawanese* had been long striving to find out the way of life; but that he must own, with regret, that all their labour and re-

searches had been in vain.— That they, therefore, had lost all courage, not knowing what they should do further to obtain happiness. The chief accompanied the missionary to the next village and persuaded him to lodge with a heathen teacher.

The missionary then preached to him, and told him that he had brought him the words of eternal life. This the Indian said, was what they wanted, and they would hear him with pleasure. After some days, the heathen teacher said, I have not been able to sleep all night, for I am continually meditating upon your words, and will now open to you my whole heart. I believe what you say is the truth. A year ago I became convinced, that we are altogether sinful creatures, and that none of our good works can save us; but I did not know what to do to get relief. I have, therefore, always comforted my people, that some body would come and show us the true way to happiness, for we are not in the right way. And even but the day before you came, I desired my people to have a little patience, and that some teacher would certainly come. Now you are come, and I verily believe that the great Spirit has sent you to make known his word to us."

Monsieur de Lapoterie, a French author, speaking of the Cherokees and other southern Indians, gives this account of them: "These Indians look upon the end of life, to be living happily; and for this

purpose their whole customs are calculated to prevent avarice, which they think embitters life."

Nothing is a more severe reflection among them than to say, *that a man loves his own*. To prevent the use and propagation of such a vice, upon the death of an Indian, they burn all that belongs to the deceased, that there may be no temptation for the parent to hoard up a superfluity of arms or domestic conveniences for his children. They cultivate no more land than is necessary for their plentiful subsistence, and hospitality to strangers. At the feast of expiation, they also burn all the fruits of the earth and grain left of the past year's crops.

Mr. Brainerd informs us, that at about one hundred and thirty miles from our settlements, he met with an Indian, who was said to be a devout and zealous reformer. He was dressed in a hideous and terrific manner. He had a house consecrated to religious purposes. Mr. Brainerd discoursed with him about Christianity, and some of the discourse he seemed to like, but some of it he wholly rejected. He said that God had taught him his religion, and that he would never turn from it; but wanted to find some who would heartily join him in it, for the Indians had grown very degenerate and corrupt. He said, he had thoughts of leaving all his friends and travelling abroad, in order to find some who would join with him, for

he believed that the great Spirit had good people some where, who felt as he did. He said, that he had not always felt as he then did, but had formerly been like the rest of the Indians, until about four or five years before that time. Then he said, that his heart was very much distressed, so that he could not live among the Indians, but got away into the woods and lived for some months. At length, he said, the great Spirit had comforted his heart, and showed him what he should do; and since that time he had known the great Spirit and tried to serve him, and loved all men, be they who they may, so as he never did before. He treated Mr. Brainerd with uncommon courtesy, and seemed to be hearty in it.

The other Indians said, that he had opposed their drinking strong liquor with all his power; and if at any time he could not dissuade them from it, he would leave them and go crying into the woods. It was manifest that he had a set of religious notions of his own, that he had looked into for himself, and had not taken for granted upon bare tradition; and he relished or disrelished whatever was spoken of a religious nature, according as it agreed or disagreed with his standard. He would sometimes say, *Now that I like*, so the great Spirit has taught me, &c. Some of his sentiments seemed very just; yet he utterly denied the existence of

an evil spirit, and declared there was no such a being known among the Indians of old times, whose religion he supposed he was attempting to revive. He also said, that departed souls went southward, and that the difference between the good and bad was, that the former were admitted into a beautiful town with spiritual walls, or walls agreeably to the nature of souls. The latter would for ever hover round those walls, and in vain attempt to get in. He seemed to be sincere, honest, and conscientious in his own way, and according to his own religious notions, which was more than could be said of most other Pagans Mr. Brainerd had seen. He was considered and derided by the other Indians as a precise zealot, who made an unnecessary noise about religious matters, but in Mr. Brainerd's opinion, there was something in his temper and disposition that looked more like true religion, than any thing he had observed among other heathen Indians.

Smith, in his history of New Jersey, gives the following extract from a letter on this subject, from an Indian interpreter, the well known Conrad Wiser, p. 145.

"I write this to give an account of what I have observed amongst the Indians, in relation to their belief and confidence in a divine Being, according to the observations I have made from the year 1714, in the time of my youth to this

day. If by the word *religion*, is meant an assent to certain creeds, or the observation of a set of religious duties, as appointed prayers, singing, preaching, baptism, &c. or even heathenish worship, then it may be said, the Five Nations have no religion; but if by religion we mean, an attraction of the soul to God, whence proceeds a confidence in and an hunger after the knowledge of him, then this people must be allowed to have some religion among them, notwithstanding their sometimes savage deportment; for we find among them some traits of a confidence in God alone, and even some times, though but seldom, a vocal calling upon him.

In the year 1737, I was sent for the first time to Onondago, at the desire of the governor of Virginia. I sat out the latter end of February, for a journey of five hundred English miles, through a wilderness where there was neither road nor path; there were with me a Dutchman and three Indians." He then gives a most fearful account of the distresses to which they were driven—particularly on the side of a mountain where the snow was so hard, that they were obliged to make holes in it with their hatchets to put their feet in, to keep them from sliding down the mountain. At length, one of the Indians slipped and went down the mountain, but on his way was stopped by the string of his pack hitching fast to a stump of a small tree. They

were obliged then to go down into the valley, when they looked up and saw, "that if the Indian had slipped four or five paces further, he would have fallen over a rock, one hundred feet perpendicular, upon craggy pieces of rock below. The Indian was astonished and turned quite pale—then with out-stretched arms, and great earnestness, spoke these words, *I thank the great Lord and Governor of this world, that he has had mercy upon me, and has been willing that I should live longer*: which words, I, at that time, sat down in my journal. This happened on the 25th of March 1737."

On the 9th of April following, he was reduced so low, that he gave up all hopes of ever getting to his journey's end. He stepped aside and sat down under a tree, expecting there to die. His companions soon missed him—they came back and found him sitting there, "I told them that I would go no further, but would die there." They remained silent awhile, at last, the old Indian said, *My dear companion, thou hast hitherto encouraged us, wilt thou now quite give up? Remember that evil days are better than good days, for when we suffer much, we do not sin; and sin will be drove out of us by suffering; but good days cause men to sin, and God cannot extend his mercy to them, but contrarywise, when it goeth evil with us, God hath compassion on us.*

These words made me ashamed: I rose up and travelled on as well as I could." "Two years ago I was sent by the governor to Shamoken, on account of the unhappy death of John Armstrong," after he had performed his errand, which was to make peace by the punishment of the murderer. The Indians made a great feast for him; and after they had done, the chief addressed his people, and exhorted them to thankfulness to God—then began to sing with an awful solemnity, but without expressing words, the others accompanied him with their voices. After they had done, the same Indian, with great earnestness said, *Thanks! thanks! be to thee, thou great Lord of the world, in that thou hast again caused the sun to shine, and hast dispersed the dark cloud. The Indians are thine.*"

The old king *Ockanickon*, who died in 1681, in Burlington, New Jersey, just before his death, sent for his brother's son, whom he had appointed to be king after him; he addressed him thus, "My brother's son, this day I deliver my heart into your bosom—mind me. I would have you love what is good, and keep good company; refuse what is evil, and by all means avoid bad company." "Brother's son! I would have you cleanse your ears, that you may hear both good and evil; and then join with the good and refuse the evil; and where you see evil, do not join with it, but

join to that which is good." "Brother's son! I advise you to be plain and fair, with all, both Indians and Christians, as I have been. I am very weak, otherwise I would have spoken more." After he stopped, Mr. Budd, one of the proprietors of West-Jersey, said to him, "There is a great God, who created all things; that he had given man an understanding of what was good and bad; and after this life rewarded the good with blessings, and the bad according to their doings." The king answered, "*It is very true. It is so. There are two ways, a broad and a strait way; there are two paths, a broad and a strait path; the worst and the greatest number go in the broad, the best and fewest, in the strait path.*" — Smith's History of New-Jersey, p. 149. The Indians originally shewed great integrity in their dealings, especially with one another.

Col. Smith informs us, that going a hunting to a very great distance, and having got many skins and furs by the way, very inconvenient to carry, they stretched them on scaffolds and left them till their return.

When they returned, some considerable time after, they found their skins and furs all safe. "Though this was a public place, and Indians often passing, and our skins hanging up to view, yet there were none stolen, and it is seldom that Indians do steal any thing from one another; and they say they never did, until the

white people came among them, and learned some of them to lie, cheat, and steal." P. 42.

He further informs us, that being in the woods in the month of February, there fell a snow, and then came a severe frost, that when they walked, caused them to make a noise by breaking through the crust, and so frightened the deer that they could get nothing to eat. He hunted two days without food, and then returned fatigued, faint, and weary. He related his want of success. Tontileaugo asked him if he was not hungry—he said he was—he ordered his little son to bring him something to eat. He brought him a kettle with some bones and broth, made from those of a fox and wildcat that the ravens and Turkey buzzards had picked, and which lay about the camp. He speedily finished his repast, and was greatly refreshed. Tontileaugo gave him a pipe and tobacco—and when he had done smoking, he said that he had something of importance to tell him—Smith said he was ready to hear. He said he had deferred his speech, because few men were in a right humour to hear good talk when they are extremely hungry, as they are then generally fretful and discontented; but as you appear now to enjoy calmness and serenity of mind, I will now communicate the thoughts of my heart, and those things which I know to be true.—Brother! as you have lived with the white people, you

have not had the same advantage of knowing that the great *Being* above feeds his people, and gives them their meat in due season, as we Indians have, who are frequently out of provisions, and yet are wonderfully supplied, and that so frequently, that it is evidently the hand of the great Owaneeyo, (this, in their language, signifies the owner and ruler of all things) that doeth this. Whereas the white people have large stocks of tame cattle that they can kill when they please, and also their barns and cribs filled with grain, and, therefore, have not the same opportunity of seeing and knowing that they are supported by the ruler of heaven and earth. Brother! I know that you are now afraid that we will all perish with hunger; but you have no just reason to fear this. Brother! I have been young, but am now old! I have frequently been under the like circumstances that we now are, and that, some time or other, in almost every year of my life; yet I have hitherto been supported, and my wants supplied in times of need. Brother! Owaneeyo sometimes suffers us to be in want, in order to teach us our dependance upon him, and to let us know that we are to love and serve him; and likewise, to know the worth of the favours that we receive and to make us more thankful." Was not this one of the great ends designed by a gracious God, in leading the Israelites through the wilderness for forty years?—Vide

Lowth's *Isaiah*, xli. 17, &c.—Vide 2 Du Pratz, 172, for account of great Spirit. "Brother! be assured that you will be supplied with food, and that just in the right time; but you must continue diligent in the use of means—go to sleep and rise early in the morning and go a hunting—be strong and exert yourself like a man, and the great Spirit will direct your way." The next morning, Smith rose early and set off. He travelled near twelve miles, and was just despairing, when he came across a herd of buffaloes and killed a large cow. He loaded himself with the beef, and returned to his camp and found his patron, late in the evening, in good spirits and humour. The old Indian thanked him for his exertion, and commanded his son to cook it—which he did, but eating some himself almost raw. They put some on to boil, and when Smith was hurrying to take it off, his patron calmly said, Let it be done enough, as if he had not wanted a meal. He prevented his son from eating but a little at a time, saying, It would hurt him, but that he might sup a few spoonfuls of the broth. When they were all refreshed, Tontileaugo delivered a speech upon the necessity and pleasure of receiving the necessary supports of life with thankfulness, knowing that *Owaneeyo* is the great giver. Sometime after, they set off for home, Tontileaugo on the way made himself a sweat-house, and went into it,

and put himself in a most violent perspiration, for about fifteen minutes, singing aloud. This he did in order to purify himself before he would address the Supreme Being. He then began to burn tobacco and to pray.—He began each petition with Oh! Oh! Oh! Oh! He began his address in the following manner.

O great Being! I thank thee that I have obtained the use of my legs again—he had been ill with the rheumatism) that I am now able to walk about and kill turkeys, &c. without feeling exquisite pain and misery. I know that thou art a hearer and a helper, therefore I will call upon thee. — Oh! Oh! Oh! Oh! grant that my knees and ankles may be right well, and that I may be able not only to walk, but to run and to jump logs, as I did last fall. Oh! Oh! Oh! Oh! grant, that on this voyage we may frequently kill bears, as they may be crossing the Sciota and Sandusky. Oh! Oh! Oh! Oh! grant that rain may come to raise the Ollentangy about two or three feet, that we may cross in safety, down to Sciota, without danger of our canoe being wrecked on the rocks. And now, O great Being! thou knowest how matters stand—thou knowest that I am a great lover of tobacco, though I know not when I may get any more, I now make a present of the last I have unto thee, as a free burnt offering; therefore, I expect that thou wilt hear and

grant these requests, and I thy servant will return thee thanks and love thee for thy gifts.”

During this time Smith was greatly affected with his prayers, until he came to the burning of the tobacco, and as he knew that his patron was a great lover of it, when he saw him cast the last of it into the fire, it excited in him a kind of merriment, and he insensibly smiled. The Indian observed him laughing, which displeased him and occasioned the following address. “Brother, I have somewhat to say to you, and I hope you will not be offended when I tell you of your faults. You know, that when you were reading your books in town, I would not let the boys or any one disturb you; but now when I was praying, I saw you laughing. I do not think that you look upon praying as a foolish thing. I believe you pray yourself. But perhaps, you may think my mode or manner of praying, foolish. If so, you ought in a friendly manner to instruct me, and not make sport of sacred things.”

Smith acknowledged his error. On this the Indian handed him his pipe to smoke, in token of friendship, though he had nothing to smoke but red willow bark. Smith then told him something of the method of reconciliation with an offended God, as revealed in his Bible, that he had with him. The Indian said, “That he liked that story better than that of the French priest’s; but that he thought he was now too old

to begin to learn a new religion; he should therefore continue to worship God in the way that he had been taught, and that if future happiness was to be had in his way of worship, he expected he would obtain it; and if it was inconsistent with the honour of the great spirit to accept of him in his own way of worship, he hoped that *Owaneeyo* would accept of him in the way Smith had mentioned, or in some other way, though he might now be ignorant of the channel through which favour or mercy might be conveyed.—Page 54, 55. He added, that he believed that *Owaneeyo* would hear and help every one who sincerely waited upon him.

Here we see, notwithstanding the just views this Indian entertained of providence, yet though he acknowledged his guilt, he expected to appease the deity and procure his favour by burning a little tobacco. Thus the Indian agreed with revelation in this, that sacrifice is necessary, or that some kind of atonement is to be made in order to remove guilt and reconcile the sinner to God. This, accompanied with numberless other witnesses, is sufficient evidence of the truth of the scriptures.

At another time *Tontileaugo* informed him that there were a great many of the *Caughnawagas* and *Wiandots*, a kind of half Roman Catholics; but as for himself, he said, that the priest and he could not agree;

as the priest held notions that contradicted both sense and reason; and had the assurance to tell him, that the book of God taught them those foolish absurdities; but he could not believe the great and good spirit ever taught them any such nonsense. And therefore he concluded that the Indians' old religion was better than this new way of worshipping God.

FURTHER EXTRACTS FROM A FRENCH BOOK, ENTITLED, "A DISCOURSE ON THE PROMISES CONTAINED IN THE SCRIPTURES, RELATING TO THE PEOPLE OF ISRAEL."

"HE who when about to ascend to the right hand of his Father, promised to his disciples that he would be with them until the consummation of ages, has not ceased giving from age to age proofs of his aid, and signals of a special protection to his church, which have been well suited to comfort his faithful people. Yet however clear the light which eternal wisdom thus diffuses for those who study her, and follow her in her ways; she presents to us also by Revelation a light equally fixed and invariable, destined to guide in all ages the beloved children of the Lord, and which is intended in an especial manner to illuminate those Christians who live at the end of time.

This light, which Providence has made to shine with new splendour in this last age, by

means of the learned works of our most illustrious writers, resides essentially in the sacred scriptures, the infallible oracles proceeding from the Holy Spirit who spake by the prophets, and who teaches all truth. These Scriptures are a lamp to the children of light which serves to dissipate the darkness of error, and to preserve us from the scandal of seduction, amidst the convulsions which overthrow empires, and agitate the church of Jesus Christ. These divine oracles in presenting to us the views of faith, unveil the causes and the reasons of these memorable events destined to change the whole face of the globe; they give to us the key and the knowledge of them; they conduct us at length to the end at which the most astonishing revolutions are destined to terminate, and *this end* is at no time unconnected with the kingdom of God and his elect, because it is chiefly for them that sovereign wisdom arranges and governs all things in the universe. All things are for the elect."

"When the Son of God, in instructing his disciples, laid the foundations of his church, he had under his eye, by the fulness of his divine knowledge, the whole delineation of the mystery of iniquity which was to arise even in the infancy of Christianity, was gradually to increase in the succession of ages, and at length to send abroad that thick smoke which, arising out of the bottomless

pit, threatens to hide from us the Sun of Righteousness, and to infect the pure air of the heavenly doctrine where alone Christians can breathe with freedom. Foreseeing even at that time how much this scandal, when carried to its greatest height, was calculated to shake the faith of his elect, the Saviour took care to forewarn them, in announcing it to his apostles, as about to have its consummation in the last times. He was pleased in this way to excite our vigilance, and to prepare us for this great trial of an almost universal apostacy, which is to be promptly followed by the most dreadful plagues of the wrath of God."

"After the example, and in conformity to the lessons of their divine Master, Peter and Paul, the chief of the Apostles, and John the well beloved disciple, have warned us to be in readiness, expecting the last scandals, and the most dreadful catastrophe's. The same apostles have however announced to us, under other circumstances, times of refreshment. On the one hand, they have predicted to us the dreadful chastisements prepared for the Gentile nations who were first enlightened with the faith. They have exhibited them to us in after ages as unbelieving, ungrateful, given over to seducers, and cut off by a just judgment from the maternal root and body of the church. On the other hand, they have discovered to us a Saviour God, rich in mercy, who will renew

the youth of his spouse, and restore to her in a double degree her ancient splendour, and her original fruitfulness.

“Whatever inconsistency may appear at first sight between these various predictions, we may easily reconcile them with each other if we study with care, and if we begin at least to discern in the execution of the divine decrees that wonderful conduct of Supreme Wisdom, whereby in removing the kingdom of God from one nation to another, He preserves, even in the midst of avenging justice, thoughts of peace towards his elect people, and shews himself to be no less amiable and consolatory in his promises, than formidable in his threatenings.

“It is the more important for us to seize this point of view, since if our desires and hopes ought to direct themselves to the accomplishment of *the promises*, being equally warned to fear *the threatenings*, we ought not to neglect any thing to secure ourselves from them.

“But, what! can I have proposed to myself to address you for the purpose of throwing alarm into your souls! and ought I not, on the contrary, to endeavour to fortify the dear children of the church, by the consolatory views of a happy futurity, against the awful shocks of that great tribulation, of which we have even in our own days almost felt the first concussions? This is the principal end which I propose to myself in this discourse, and

I shall endeavour in an especial manner to find out what is destined in the last times to be the great resource of the church, and what is yet the strongest support of her hopes. This most interesting research, can only be attempted by imbuing our minds with what the sacred Scriptures teach us on this subject, and especially the prophetic books destined as the apostle Peter says, to be a light in the midst of darkness. It is by comparing them one with another that we shall discover in the sacred books a striking agreement between the law and the prophets, the Old and New Testaments. This beautiful correspondence ought to make us feel what is the immovable certainty of the promises, and how great and magnificent are the destinies which God reserves to the children of his people, in the long series of future ages: views full of consolation, and capable of sustaining our faith and our courage, in which no Christian can be unconcerned if he be a living member of that church which in its unity comprehends equally all ages.

“Yes, this holy church has divine promises, as a security for the beautiful times of her restoration and her future splendor; promises which are so much nearer their accomplishment when every thing seems to decay and fall to ruin in her, because a period is insured to her when all things shall be re-established.

Now in examining the nature

and object of these promises, I find them principally founded upon the return and conversion of the people of Israel. It is this people, the most interesting of all on account of the rank it is destined one day to occupy, of which the converted fulness shall become the salvation of the world, and the riches of the nations, in a far greater degree than its first fruits were formerly. This fulness shall produce in the church, according to the great apostle, a species of resurrection, and this is the beautiful developement which he presents to us of an event so well calculated to fix our attention and our desires: "*There shall come, (says the teacher of the Gentiles, resting his assertion on the prophet Isaiah) there shall come a Redeemer who shall banish impiety from Jacob.*" He had first announced to the Gentiles, that God who had not spared the Jews, whom he calls the natural branches of the good olive tree, would not spare them, if they imitated Israel in their unbelief. Shortly afterwards, in summing up the argument, he describes to us in a single sentence, the whole procedure of God towards the Gentiles and his ancient people. God, says he, *has shut up all in unbelief, that he may exercise his mercy towards all.*

"I have no wish to offer you my feeble ideas in a discussion respecting the designs of God, and his adorable conduct towards his church; but I cannot forbear acknowledging that

the divine Paul has by this one ray of light, put into our hands the key of the Scriptures; for in giving us from his mouth the true explanation of only one passage of Isaiah, on which he founds his doctrine, this great master initiates us in the knowledge of a multitude of prophetic texts, which relate expressly to the children of Abraham according to the flesh.

"I shall therefore say with Bossuet, "that the apostle enables us to discern that after the conversion of the Gentiles, the Saviour, whom Sion had not known, and whom the children of Jacob had rejected, will turn to them, will blot out their sins, and restore to them the understanding of the prophecies which they had lost for so long a time, to be transmitted afterwards from hand to hand to their latest posterity, and be no more forgotten to the end of the world, and so long a time as it shall please God to make it continue after this memorable event. Thus (concludes Bossuet) the Jews shall one day return, and shall return never again to go astray."

"I shall again say, and shall never be weary of repeating it, with St. Paul: *If their fall has been the riches of the world, and if their diminution is become the riches of the Gentiles, how much more abundantly shall their fulness enrich the world? For if their casting away is become the reconciliation of the world, what shall be their restoration but life from the dead?* But how

much greater force do these great views of the apostle of the Gentiles acquire, when we compare them with the ancient prophecies, which agree so perfectly with the books of the New Testament. What magnificent promises are secured to this astonishing people dispersed over the world for eighteen centuries! With what traits of truth are painted at one and the same time both the penal dereliction to which the Jews were, according to the prophet Hosea, so long given up, *without a king, without priests, without sacrifice, and without law*, and their full and complete return to the God of their fathers whom they will seek at length and find, when he shall cause to flow upon them a river of blessings and of grace, which shall afterwards diffuse itself from their fulness, and by their ministry, over the multitude of nations!

Pressed and overwhelmed by the inconceivable evils which agitate the whole Gentile church, and threaten her with future calamities of even a more melancholy nature, let us sometimes at least turn our eyes towards such pleasing hopes; since nothing is more calculated to mitigate our sorrow, and to fortify us against the temptations and scandals reserved for this, which may be termed, *the very dregs of the ages*. And first, let us turn our attention to the greater prophets, who are so copious and so eloquent, when they speak of the return of the

Jews. Afterwards we will in the second part, run over the minor prophets, the Psalms, the Canticles, and the other sacred books."

THOUGHTS ON THE SCRIPTURAL EXPECTATIONS OF THE CHRISTIAN CHURCH.

[Continued from p. 68.]

Sect. 3. *The End of the World.*—Matt. xxviii. 20.

THIS expression is the same in the original with that in Matt. xxiv. 3. "What shall be the sign of thy coming and of the *end of the world*." They are both understood by the generality of Christians with reference to the final catastrophe of this earthly scene, and the translation of the church to its eternal and unchangeable state.

The validity of this interpretation will now be considered. Whether such be "the plain and full meaning of the words in the literal and grammatical sense," is a matter well deserving a sober and judicious inquiry, considering how many passages of sacred scripture are made to turn upon the above construction as their cardinal point; no other consequence will necessarily result from this discussion than a more distinct anticipation of an event in which all mankind are implicated, and which all believers are agreed in expecting at some period of time or other, while none can by any possibility be assured of its "day and hour."

When "some depart from the faith, giving heed to seducing spirits," others "turn away their ears from the truth:" when "scoffers, walking after their own lusts, and saying, Where is the promise of his coming," are systematically carrying on the mystery of iniquity towards its entire consummation; when damnable heresies, and especially that of denying the Lord, (the proper deity of Christ) are privily brought into, and are widely spreading in the church, it is high time to consider whether "the last days" of Peter, and the "perilous times" of Paul, be not actually commenced; and if so, "the coming of the Lord draweth nigh," and the "time of the end" cannot be very distant. The signs of the times in which we live, exhibit the very characteristics of the period immediately preceding the appearance of the Son of man, and the manifestation of the sons of God, the children of the resurrection, who shall be "accounted worthy to obtain THAT WORLD" *αἰῶνος ἐκείνου*, which of course will not commence (whatever it be) till the end of "THIS WORLD," *αἰῶνος τούτου*, be come, (Luke xx. 34.)

A general expectation has existed in all ages concerning a future state of retribution, of which the merit or demerit of man as a moral agent, is the standard and criterion of judgment as to punishment and reward. When life and immortality were brought to light by the Gospel, this indistinct ap-

prehension was cleared up, the gates of heaven were opened to all believers, and final condemnation denounced only on the impenitent. Under a general concurrence of expectation on this momentous subject, diversities of opinion have existed in the church, as to the circumstances under which it will be realized; and the most prevailing idea is, that *a great extension of the spiritual kingdom of Christ will take place towards the close of the Christian dispensation, at the end of which Christ will appear in person as the Judge of quick and dead, when the general resurrection, the dissolution of the material universe, the condemnation of the wicked, and the translation of the church to the glories of heaven will take place together*—and these things are, perhaps, invariably viewed in connection with such expressions in sacred Scripture as "the end of the world," "the world to come," "the day of judgment," "the kingdom of heaven," &c. &c.

A review and comparison of the different passages of sacred Scripture, which have a direct application to these subjects, may suggest a somewhat different expectation, which is termed *Scriptural*, as being exclusively derived from the positive declarations of Holy writ, taken from the original, in their most obvious and literal sense—the scope of which will be nearly as follows.

That the present system, secular and ecclesiastical, (as far

at least as Christendom and the Roman and Mahometan empires are concerned) will pass away at the close of a certain period or æra of the world, fixed in the determinate counsel of God, and so far revealed in his written word that its near approach may be anticipated from specific and infallible tokens contained therein, whenever their real application shall be manifested by existing circumstances, and the palpable fulfilment of the sure word of prophecy concerning the last times of the Gospel. That a new order of things, and a distinct period or æra of the world will then commence, to which all preceding times and dispensations have only been preparatory and subordinate, and which is the perfection and consummation of them all. That the change thus effected in the physical and moral, secular and spiritual state of the world, will be so complete, so general, so extraordinary, as to correspond with the nature and significance of the expressions by which it is exhibited in Scripture, such as, "a new creation," a "new earth," making "all things new," "restoring all things," &c.

It will be readily admitted that a new æra commenced at the first appearance of Christ, and the promulgation of the Gospel throughout the Roman empire, the scriptural designation of which is, "*The fulness of time.*" This expression refers distinctly to the mission and personal office of

our Lord himself, and the period which thus commenced, appears to be continued without any marked interruption to his second coming. The whole æra being spoken of in this way by himself, and characterized by his apostles under the general title of "the last days," in distinction from sundry other times, as the Paradisaical, Patriarchal, or Mosaic dispensations. But another æra seems to be expressly noticed, and is specifically entitled, "*The dispensation (or œconomy) of the fulness of times,*" under which, scattered parts will be gathered together, disjoined parts united in one great recapitulation of the whole mystery of God—when the detached and manifold gradations of the system hitherto in action, will appear to have been working together towards one determinate issue, the final development of the glorious scheme of man's redemption in body and soul as originally conceived and planned in the eternal counsels of Jehovah.—When the whole creation, so long groaning and travailing in pain together under the corruption introduced by the fall, shall be delivered by the power, and subjected to the dominion of the Son of man, the second Adam. When the earth, once cursed for the sake of man, shall be blessed again, renewed, and fitted for the habitation of the righteous—when the typical theocracy of the people of God shall be realized in the kingdom of Israel restored to the risen

saints of the Most High—when “the Lord shall reign in mount Zion, and before his ancients gloriously” during the time appointed of the Father. “*Then cometh the end,*” properly so called, το τέλος, thus clearly to be distinguished from the “consummation of the age,” συντελεῖα τῆς αἰῶνος.

The detail of this subject, and the Scriptural evidence in its support, will appear in future papers; the purport of the present section, is a critical examination of the expression in St. Matthew which is rendered in our version, “*The end of the world.*”

The greatest respect is unquestionably due to the authorized English translation; but the original must ever remain the standard of doctrine and interpretation, to persons in any degree qualified by education to search after the mind of the Spirit through the medium of that language in which it is primarily expressed. The indiscriminate usage of the term *world*, as a common rendering of κόσμος οικουμένη and αἰών, each of which appears to have a distinct signification, must necessarily occasion some ambiguity in those passages wherein any two of them are used in connection, and if this ambiguity should in any degree be removed by the simple substitution of more appropriate and analogous expressions, some light may be thrown upon subjects of the greatest concern and moment. Take for instance a passage in the same Evan-

gelist, where κόσμος and αἰών are used in the same connection, and both translated “world,” (Matt. xiii. 38.) “The field is the world.” The “harvest is the end of the world.” “So shall it be in the end of *this world.*” On perusing the passage in which these words appear, any plain mind must draw the inference, that at the destruction of this material globe, the procedure represented under the figure of an harvest would take place—but when it appears in the original, that different words are used, that the world which is the field, is κόσμος, mundus, universe, and the world which is then to end is αἰών, sæculum, age; and that “*this world,*” refers to the word signifying age; and not to that which signifies universe; the natural and obvious inference would rather be, “*when this age of the world shall end, then shall the harvest come.*”

That “*this age*” is not the proper end of the world, and, therefore, that the harvest is not the end of all things here below, may appear from a passage where our Lord is also the speaker; “*this world*” is contrasted with “*that world,*” which on any construction will be allowed to be still future—and as the word is there also αἰών, if “*that world*” means eternity, then “*this world*” must mean eternity also, for it is the same expression precisely. “*This world*” used for the earth, may be opposed in an English translation to “*that*

world" as heaven; but if *αιων* be *age* and not *world*, then *this age* and *that age* have both a reference to times and seasons, and are periods distinguished from each other. Luke xx. 34. "The children of *this world* marry and are given in marriage, but they which shall be accounted worthy to obtain *that world* and the resurrection from the dead, neither marry nor are given in marriage," that is, one to another: for they are now betrothed, and then will be married to Christ; for at his glorious appearance and kingdom and the first resurrection of the just, "the marriage of the Lamb is come." The bridegroom is absent in *this age*, and the church mourneth; but *in that* he will be present and the church will rejoice. "Lo! I am with you alway, even unto the end of the world," (*αιων*, age). This presenee will be allowed to be spiritual, not personal; but it will then be personal, as well as spiritual. The sacrament was instituted for *this age*, in that it should seem it would cease. "Ye do show forth the Lord's *death* till he come," but when Christ who is our *life* shall appear, we shall appear with him, and enjoy the fulness of that intermediate pledge in the marriage supper of the Lamb.

In the parable of the tares, he that *soweth* the good seed is the *Son of man*, (Luke xiii. 37.) and when the "harvest of the earth is ripe," (Rev. xiv. 15.) the chief *reaper* is the Son of man, having on his head a

golden crown, and in his hand a sharp sickle." "Thus the sower and the reaper will rejoice together, not in the destruction of *the world*; but of the wicked on the face of it; not in *the end of the world*, but in the termination of the age of the reign of Antichrist, and in the fall of Babylon. "Rejoice over her, thou heaven, and ye holy apostles and prophets." Rev. xviii. 20. "Let us be glad and rejoice for the marriage of the Lamb is come, and his wife hath made herself ready." It is thus manifest, that if the harvest in Matt. xiii. 39. be the end of the world literally, it is not so in Rev. xiv. 14—16. for many things succeed the harvest on the face of it till it is renewed not destroyed. "The heavens and the earth shall perish," that is, in their present form, "they shall wax old as a garment, and be folded up as a vesture, and they shall be *changed*" for a more beautiful garment, a *κοσμος* ornamentum, *a new earth*, wherein righteousness shall dwell. If the promise to Abraham that he should be heir of the *world*, *κοσμου*, (Rom. iv. 13.) is to be fulfilled, it must be in another age and state thereof, for neither he nor his posterity have enjoyed that inheritance as yet; if it be limited to his spiritual seed; if "the meek are to inherit the earth," (*γην*) Matt. v. it must be the "new earth," *γην καινην* of the Apoccalypse, in one of "the ages to come," *αιωσι επερχομενοις*, in which God will

shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus, Eph. ii. 7. when Satan will be bound, and not in *this age of this world*, of which he is the ruler, and (ver. 2.) in which he now worketh in the children of disobedience.

There is another passage, where the same indiscriminate use is made of the term world, as used for *κοσμος* and *αιων*, Heb. ix. 26. "Then must he often have suffered since the foundation of *the world*, (*κοσμος*) but now once in *the end of the world*, (*αιων*) hath he appeared to put away sin, by the sacrifice of himself, and then follows, "to them that look for him, shall he appear the second time, without sin unto salvation;" If he appeared in *the end of the world* to put away sin, and he is to appear again without sin, and promises after he had put away sin, by the sacrifice of himself, to be with his disciples to *the end of the world*, these expressions cannot refer to the end of the world, properly so called, for of that kind there can be only *one*, and these are clearly as distinct as the first and second advent, or the dispensation of "*the fulness of time*," when "God sent forth his Son made of a woman," Gal. iv. 4. and "*the dispensation of the fulness of times*," when he will "gather together all things in Christ," Eph. i. 10. or when "he shall send

Jesus Christ, which before was preached unto you, whom the heaven must receive until *the times of restitution of all things*." Therefore neither of these expressions properly signify the *end of the world*, (*κοσμος*) but the *termination of an age*, (*αιων*) respectively.

Sect. 4. "*The world to come*." Heb. ii. 5.

It has been remarked, that the Gospel dispensation is denominated by the apostle to the Hebrews, "*the last days*," in reference to anterior periods;—and thus the first advent of Christ was the consummation of all preceding ages, *συντελεια των αιωνων*, and in this sense only, "*the end of the World*," in which He appeared, and of all these ages, past, present, and to come, He is the sovereign disposer, *ΒΑΣΙΛΕΥΣ ΤΩΝ ΑΙΩΝΩΝ*, 1 Tim. i. 17. *Δι' ο' και τας αιωνας εποιοησε*, Heb. i. 2. *per quem fecit et sæcula*, Trans. Vulg. They were all constructed, and respectively adapted to successive dispensations under each, by the word and wisdom of God, as the Creator and Redeemer of man, the Saviour of the world; (*κοσμου*) as Prophet, Priest, and King;—and thus even the passage in Heb. xi. 3. "*through faith we understand that the worlds* (*τους αιωνας*) were framed by the word of God," is translated by the best Vulgate, "*Fide intelligimus aptata esse sæcula verbo Dei*," and by Tremellius, "*Per*

fidem intelligimus quod constructa fuerint *sæcula* Sermone Dei:"and if *αιων*, in this passage, be properly rendered *sæculum*, age, it may be questioned whether there be any in which it may not, with equal propriety, or rather with advantage to the sense, be so translated.—It has already been shown, that *αιων*, thus understood as age or *æra*, is to be distinguished from *κοσμος*, which may properly be translated world.—And the same remarks may be applied, it is presumed, with equal justice to the propriety of this translation of *αιων*, when used in connection with the word *οικουμενην*, habitable earth; and it is conceived that much light will thus be thrown upon the whole doctrine and argument contained in the first and second chapters of the Hebrews, where the expression now to be considered occurs, "*The world to come.*"

The unlearned consider these terms with reference to the eternal state, and the learned have laboured to shew, that in this passage, and perhaps in others, they relate to the present state under the Gospel; but if the suggestions already offered have any foundation, the reference may be neither to the one nor the other, but to that yet intermediate state between the two, which will take place at the consummation of the present age.

The apostle sets out with distinguishing *sundry times* and divers manners, in which God had revealed himself to

man; and then says, that in these "last days," avowedly the time of the Gospel, he has spoken by his Son, "by whom also he constituted the *ages*," in one of which, he sent his Son into the world, and in another of which, he will "*bring him again*" (Heb. i. 6.) into the world, *οικουμενην*, which "world to come," as appears by chap. ii. 5. he hath not put in subjection to angels, neither are they to be any longer ministering spirits, (as at present), chap. i. 14. "for them who shall be heirs of salvation," for the heirs of salvation are in that world, as hath been abundantly evinced, already entered upon their inheritance, even the redemption of the body, and the angels are then employed in paying adoration, with the rest of the elect, to the first begotten, then sitting on his mediatorial throne, in the glory of his heavenly Father; who says to the Son, "Thy throne, O God, is for ever and ever, *εις τον αιωνα του αιωνος*, "in *sæculum sæculi*," Vulg. for the age of the age, not in *sæcula sæculorum*, for ages of ages, or all eternity, "Sit thou on my right hand until I make thine enemies thy footstool;" "but now we see not yet all things put under him." When Antichrist is destroyed, and Satan bound; when Babylon falls, and the Beast and false Prophet are cast into the lake of fire: when the man of sin is destroyed, by the brightness of

the coming of the Lord; then his enemies being made his footstool, all things will indeed be made subject; and then the new earth and heaven, spoken of by Isaiah, then the new heaven and earth, wherein righteousness shall dwell, expected by the church, according to St. Peter; then the new earth, *γη καινη*, of St. John will appear: and this will not be *εν τω νυν αιωνι*, in this age, but in that which is to come, *εν τω μελλοντι*. *Εν τω επερ χρομενω*—into this *οικουμενη*, God will bring his Son, and during this *αιων*, age, his saints will live again, and “*reign on the earth*,” and when this age of the world shall end, heaven and earth may pass away, but the word of God will not, for unto THE KING ETERNAL (of the ages) there remaineth “honour and glory for ever and ever” (ages of ages) or throughout ETERNITY, properly so called. 1 Tim. i. 17.

BASILICUS.

REMARKS ON ROM. XI. 11, 26.

I say then, Have they stumbled that they should fall? God forbid: but rather thro' their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

THE present degraded state of the Israelitish nation, the

long period of their exile, and their hitherto rejection of the Gospel; are circumstances of a very discouraging nature: and may justly lead an inattentive observer to conclude, that their state is desperate and their recovery impossible. But the man whose researches are guided by the light of prophecy, will form a very different judgment of the case. He will find in the Old Testament many predictions of their return to duty, and consequently of their re-instatement in the favour of God. And it will give him great satisfaction to see in the New Testament, this important truth confirmed by the testimony of an inspired apostle; which is evidently done in the above mentioned passage; where St. Paul, after speaking of the Jews' unbelief and rejection, very emphatically asks, Have they stumbled that they should fall?

It is very plain that there are two kinds of falls spoken of in the text; the one is an irrecoverable fall which ends in irretrievable ruin; the other is an offence for which a suitable remedy is provided. The fall of the Jews, through which the apostle declares that salvation came unto the Gentiles, is of the latter kind; and is expressed by *παραπτωμα*, which is often rendered offence, trespass or fault, see chap. v. 15, 17, 18. Matt. vi. 14, 15, and xviii. 35. Mark xi. 25, 26. 2 Cor. v. 19. Ephes. ii. 1. so that the term is properly employed to signify falls, wherein the offender is not irrecoverably lost, or re-

duced to a state of desperation.

But when he asks, Have they stumbled that they should fall? he expresses it by *ἰνα πτωσι* from *πτω*. Now this verb is frequently used in a very emphatical sense, to signify being slain or totally destroyed: and it is in this sense that the apostle uses it here, as implying a perfect overthrow or state of irremediable ruin.

According to this view of the subject, Theod. Beza has rendered it, Num igitur inquam ego impegerunt ut caderunt? Absit: sed per eorum offensam, salus obtigit Gentibus ut eos ad æmulationem provocaret, but by their offence, salvation is come unto the Gentiles, &c.

The plain meaning is this, The Jews' offence in refusing Christ, has been the cause of their present rejection, and dispersion throughout the earth: but this will not occasion the final ruin of that nation, nor prevent their future restoration to the divine favour. They have stumbled but not that they should fall irrecoverably: their offence is great, but not so great as to occasion their being cast off for ever.

The future conversion of the Jews, is evidently implied in this passage; but more clearly and fully expressed in ver. 26. where it is positively asserted, that, All Israel shall be saved, as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob.

Hence it is plain that a time is coming, when the whole na-

tion of the Jews, will acknowledge the divine mission of Jesus Christ, confess him to be the true Messiah, own his kingly power, and make public profession of Christianity.

The consideration of this, should give great encouragement to those benevolent persons who have undertaken to instruct the Jews in the truths of the Gospel.

When God would encourage Paul to persevere in preaching at Corinth, he informed him that he had much people in that city.

The same reason may be urged with peculiar advantage respecting the work in hand. God hath certainly much people among the dispersed tribes of Jacob; for great numbers of that nation will be savingly converted to the faith: the Jews and Gentiles will finally form one fold under one shepherd, and will confess together that Jesus Christ is Lord to the glory of God the Father.

Let therefore those that have put their hands to the work, be encouraged to persevere in their endeavours:—let all who are any way engaged in seeking the lost sheep of the house of Israel, be steadfast, unmoveable, always abounding in this work of the Lord; and surely their attempts will prove successful in turning many to righteousness; the reward of which will be a crown of glory that fadeth not away.

W. JENKIN.

Mylor, near Falmouth,
Feb. 5 1819.

JOSEPH, A TYPE OF CHRIST.

LETTER IV.

To the Editors of the Jewish Expositor.

Gentlemen,

HAVING attempted to prove in my former letters, how manifestly Joseph was intended to typify the Saviour, in his *personal qualifications*, in his *sufferings*, and in his *exaltation*, it only remains for me now, still further to trace the resemblance between the type and the anti-type, in the *conduct of Joseph to his brethren, subsequent to his exaltation*. There are two points of view, in which I think this may be profitably and properly considered. First, as intended to represent the conduct of the Lord Jesus towards his brethren at large; and, Secondly, as typifying his final reception of those, who are so, in a more particular manner according to the flesh. Blessed be God, salvation though once exclusively of the Jews, was extended to sinners of all nations and people, when Jesus broke down the partition wall that was between them. He is not ashamed to call *any* whom the Father hath given *him*, and for whom he gave himself, *his brethren*. "Who is my mother, and who are my brethren?" (said he, to show that he judged not after the flesh) "He that doeth the will of God, the same is my mother, and my sister, and my brother;" and we know that he elsewhere said, "This is the will of God, that ye should believe on him whom he hath sent;" and after his resurrection, he fully recog-

nized the title towards his believing disciples, saying, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, unto my God, and your God." In the reception which Joseph then gave to his brethren, we have a picture of that which Jesus gives to all that truly come unto him. Nothing can be more affecting than the account of the patriarch's deportment towards his family after his exaltation to honour. One might have feared, that he would have despised them, and that he would rejoice that they were not in a way to make him ashamed in the presence of Pharaoh and his host. One might have feared, that all the bitter malice and hatred with which they had persecuted him, would rise up afresh in his mind, and that he would have rejoiced in an opportunity of revenging himself upon them. But, behold, the contrary is the case; he returns them good for their evil, he freely forgives all the evil which they intended him, and loads them with unmerited kindness. How was he made in this, like unto the Son of God, who prayed for his murderers, and who is ready though exalted to the throne of the Most High, to accept, and pardon, and bless, the vilest sinner upon earth, that flies for refuge unto him in sincerity and in truth? There are some particulars, which I would, however, more especially notice. It seems, that when the brethren first came down to

Egypt after corn, and bowed themselves down before Joseph the governor, with their faces to the earth: they were well known by him, though he was not recognized by them. "The Lord knoweth them that are his," long before they are made spiritually acquainted with him. "He knows his sheep," even before he is "known of them." He has his gracious eye upon many a poor, blind, and impenitent sinner, now wandering on the mountains of ignorance and unbelief, and will, in due season, call them by his Spirit, and bring them by a way that they know not, into the narrow path that leadeth unto life. "I saw thee," said he to Nathanael, (who until then was wholly ignorant of *him*) "when thou wast under the fig tree." One of the blessed gifts which Jesus is exalted to bestow, is, repentance. It is good that his people should feel godly sorrow and contrition for their past transgressions, that they may learn to value more that precious blood which hath purchased their pardon. When Joseph had recognized his brethren, he would fain have run at once into their arms, and clasped them to his bosom. But he had wisdom, as well as kindness, and he knew it would be best for them in the end that they should be brought to feel and lament their former guilt and offences. He therefore, spake roughly unto them, and for a time made himself strange. The consequence was, that dormant conscience was awakened,

and they began to feel and acknowledge their sin. For they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us." Blessed is that distress which brings a sinner to himself, and so brings his past guilt to recollection, as to cause him to abhor himself like Job, and repent in dust and ashes before God. I cannot but here remark, how deeply a sense of the retributive *justice of God* is implanted in the soul of rebellious man. Even God's people have at first no notion, that their distress is sent them in love, and not in vengeance by the Father of mercies. Well may sinners, who harden themselves in iniquity, tremble, for there is, indeed, a retributive justice of God, which, when the time of longsuffering endeth, will fall and grind them to powder. The sigh of the true penitent, however, secretly as it may be heaved, cannot be hid from our compassionate High Priest. The brethren knew not that Joseph understood them, but *he did*. And so overcome was he with the emotions of his joy, that he turned himself about from them and wept. He continued, however, to deny himself for their good, and, therefore, he sent them back laden with corn to their father, and commanded their money to be returned in their sacks. Before the sinner is completely humbled in his own sight, by

a saving view of the Lord Jesus as "made unto him wisdom, righteousness, sanctification, and redemption," he is ever dreaming of bringing a price in his hand to purchase his salvation. Nothing is so common as for persons after they have begun to seek the Lord in sincerity, to expect, that Christ's merits will be applied to them *on account* of what they are now doing for God. A free salvation,—the gift of God to the utterly unworthy,—wine and milk bought, and yet, as far as they are concerned, bought without money and without price, they cannot at first, comprehend or receive. And like the brethren of Joseph, when they see their money returned, when they are told by the stewards of God's mysteries, that it is "not according to works of righteousness that we have done," that he saveth any—when they find all the works on which they are building, returned upon their hands, as useless and unavailable for *this* purpose; their hearts are often like those of Joseph's brethren, still more afraid, and they are ready to cry out with them, "What is this that God hath done to us!" This is the common method of the true Joseph in his dealings with his people; he first humbles, in order to prepare them for consolation. He first *wounds*, that they may know how to value the healing balm. He first seems to frown, as upon the woman of Canaan, that his smile of grace at last may be more richly enjoyed.

When the brethren, by a further process, had been humbled, and confessed before Joseph once more with the most unfeigned sincerity, saying, "What shall we speak, or how shall we clear ourselves, God hath found out the iniquity of his servants?" When they were brought thus to lie humble and helpless at his feet, it was enough. Joseph wished not to afflict them, but for their good. He could now, therefore, no longer refrain himself, but bid all to go out from them, while he discovered himself to them; and he not only wept, but wept aloud for joy, and he said unto them in the voice of the tenderest affection, "I am Joseph." And when his brethren could not answer him for trouble, he said unto them, "Come near to me, *I pray you*." "And they came near, and he said, I am Joseph, whom ye sold into Egypt." And now, behold, he is as anxious to bind up their broken hearts, as he was before to smite them with contrition. "Now, therefore," added he, "be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God." What unspeakable kindness was there in this earnest attempt, not only to remove their fears of himself, but even to reconcile them to themselves. And can any disciple of Jesus fail to recognize here that merciful High

Priest who knoweth how to be touched with the feelings of our infirmities, for those to whom he has manifested himself, as he does not unto the world, have surely heard him in the tenderest accents, speaking peace to their troubled souls. How many instances might be mentioned, in which the conduct of the antitype answered to that of the type. Has Peter, with oaths and curses denied his Lord before men, and terrified at a little worldly disgrace and affliction, declared that he knows not the man? A graciously reproving look causes the bitter water of repentance to flow; and after his resurrection, the first desire of the Saviour is, that Peter should be comforted. "Go and tell my disciples, and *Peter*, that I am risen."

But it is not only to one, but to *all* his brethren, that the compassion of Jesus is thus displayed. Joseph not only embraced Benjamin, and wept on him, but, moreover, it is said, he kissed *all* his brethren, and wept upon them, and after that his brethren talked with him, in happy and peaceful communion—It would occupy too much room were I to notice every particular in which a resemblance between Joseph and Jesus may be traced in his treatment of his brethren. But as he supplied their wants, gave them bread without money, washed them from their dirt, clothed them, and fed them at his table, furnished them with chariots for their journey, ad-

monished them to peace on their way, and, at last, set them in Goshen, till they should be transplanted to Canaan, so does the Lord Jesus give his brethren, all that *they* need, and that *freely*, without price—he washes and cleanses them by his blood and by his Spirit, he feeds them at his table, clothes them with his righteousness,—gives them the chariots of salvation, commands them to love one another that they may be happy, and finally, places them even here, in the land of light, till he brings them to that celestial Canaan, "where there is fulness of joy for evermore."

While, however, this is applicable to every returning prodigal, whether Jew or Gentile, who seeks salvation in Jesus, it is undoubtedly true, that a time is coming, when it shall be signally fulfilled in the Jews who were his brethren according to the flesh. Hitherto, it has been their fixed determination, that they will not have Jesus to reign over them, but God hath nevertheless ordained it, and KING OF THE JEWS he shall one day appear. The time is coming, yea, is already come, when they shall begin to feel the famine that is amongst them, and hearing that there is corn in Egypt, shall come down to procure it. The period is at hand, when they shall confess with sorrow, "We are verily guilty concerning our brother," "When they shall look on him whom they have pierced, and mourn," and then

shall Jesus manifest himself to their troubled souls, saying, I am Jesus whom ye crucified.

Then shall they, in union with every true Gentile believer, find themselves enriched with all spiritual blessings, not for their own merits, but on account of their relationship to him, who is heir of all things.

I am, &c.

H. S. C.

REPLY OF 'AN INQUIRER' TO
THE REMARKS OF C. D. p. 102.

To the Editors of the Jewish Expositor.

Gentlemen,

IN reply to the reasoning of C. D. in his last paper, I offer the following brief remarks.

1st. I deny that it can be inferred from the words of prophecy, that the *unanimous* recognition of the Papal Supremacy, by the ten Gothic horns, is the necessary mark of the commencement of the 1260 years. The Pope was not less in point of fact, Head of the Catholic church of Christ, in the age of Justinian, because some of the Gothic horns then professed the principles of Arianism or Paganism. That the ten horns were to give their power to the little horn during the 1260 years, is apparent from the words of St. John cited by C. D.; but it does not follow, that *at every moment of time* there was to be an *absolute unanimity* in this respect, although such unanimity was to

form the *general characteristic* of these horns, until the end of the 1260 years.

2nd. I am willing, however, to join issue with C. D., *on his own principles*. That which constituted the essence of the power of the little horn was, its authority to persecute those whom it chose to denominate heretics. Without this even the grant of Supremacy, whether by Justinian, or the unanimous assent of the ten horns, could not have had the effect of delivering the Saints into its hand. Now since the French Revolution, it has been deprived of the power of persecuting or molesting those who reject its pretensions, throughout nearly the whole of the territories of the Gothic horns. The act of the Congress of Vienna, placing the three confessions on a footing of perfect equality in Germany, did in effect lay the Papal power over the Saints prostrate in that country; and accordingly we now see the illustrious professor Van Ess, and other individuals who are of the Catholic church, bidding defiance to the thunders of the Vatican, and boldly disseminating the principles of scriptural Christianity without molestation from the secular powers. In France, the charter grants complete toleration to the Protestants, and a perfect equality of political privileges. In the kingdom of Italy, they enjoy the free exercise of their religion. That sovereign, who, after his restoration to his

throne by British blood and treasure, signalized his triumph by the re-establishment of the Inquisition, as he is alleged to have illustrated his captivity by making petticoats for the statue of the Virgin;* already seems to totter on his throne; and what Christian will not exult at the fall of those who persecute the church of God! *“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”*†

3rd. The above undeniable facts, and the whole series of events since the French Revolution, seems to me demonstrative of the position, that we are arrived at that period called by Daniel *the sitting of the Judgment to take away the dominion of the little horn, and consume and destroy it unto the end*; when the ten horns that had previously supported the harlot are to hate her, and make her desolate and naked, and consume her flesh, (or riches,) and ultimately burn her with fire. Therefore since, on the principles of C. D., the ten horns were *unanimously to acknowledge the ecclesiastical supremacy of the little horn until the close of the 1260 years*; and since, by the recognition

of the principles of universal toleration throughout the greater part of their territories, they have in effect deprived the little horn of its supremacy, as far as the Saints are concerned; it follows that the 1260 years are certainly elapsed.

4th. I shall observe, in the next place, that the unanimity of the ten horns in supporting the Papal power, confessedly ceased at the Reformation; and I cannot but wonder that C. D. should not have perceived that this fact also is subversive of his argument.

I certainly had no desire to renew the contest with C. D. after it had been so completely exhausted on another Arena, where the combatant who took the side now occupied by C. D., was the first to call out for a cessation of arms. I should therefore have left C. D. in possession of his novel arguments and newly furbished armour, were it not that I view the question as one having a near relation to the dearest hopes of the Christian, at the present critical period of human affairs. It appears to me, that all the signs of the times so exactly correspond with the description of the convulsions in the symbolical heavens and earth contained in Luke xxi. 25, 26, that I feel encouraged, in the midst of the fearful tokens of approaching vengeance on an unbelieving world, *to lift up my head*, in obedience to the invitation of our Lord (in the 28th verse,) in the assured persuasion of

* It has been stated in the public papers, that when Ferdinand of Spain, was in captivity in France, during the reign of Bonaparte, he employed himself in the manner here stated, and from his subsequent conduct the statement seems in every respect probable.

† Since the above was written it has been publicly announced, that the Spanish inquisition is no more. Ed.

the near approach of the redemption of the sealed servants of God.* But the arguments of C. D. seem to oppose my cherishing these hopes; and to bid me *to hang down my head*, in the anticipation of a long series of years, to be passed in sorrow and in suffering, from the reviving efforts of that enemy of the church, whose destruction I have hoped to witness before I descend into the house appointed for all the living. However much, therefore, I may respect the syllogistic prowess of C. D. of which, if I mistake not, I have had experience in times past, I will rather once more try the tented field, than consent to abandon hopes, which are dearer to me than the light of the sun.

I entirely agree with C. D. in his view of Mr. Holmes' interpretation of the Apocalyptic Sea, and I wish him success in his endeavours to convince that Gentleman.

I am, Your's, &c.

AN INQUIRER.

ADDRESS FROM THE EDINBURGH
SOCIETY FOR PROMOTING CHRIS-
TIANITY AMONG THE JEWS.

The following Address has been recently published by the Edinburgh Society for promoting Christianity amongst the Jews.

ONE of the peculiar features of the eventful period in which

we live, arises from the great efforts which have been made in it, to disseminate the knowledge of the Gospel throughout the world. The church of Christ appears to have aroused herself from the sleep of ages. Numerous Societies have been formed for circulating the holy Scriptures, and for sending Missions to the Heathen; and there is no denomination of Protestant Christians within the bounds of the United Kingdom, which has not shared in these blessed works of Christian love. But still there is ONE PEOPLE, whose spiritual condition, appears, not to have excited that general commiseration, which it ought to have called forth in the breasts of the followers of that merciful Saviour, who wept over the approaching miseries of Jerusalem; and it is singular, that this people, for whom Christians have in general felt least compassion, is the very nation, to whose forefathers we are, under God, indebted for all the spiritual light and privileges which we so abundantly possess.

Salvation is of the Jews, (John iv. 22.) The promises of God, that he would bless all nations, were made in and through the seed of Abraham. To the Jews pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God

* Rev. vii. 1-4.

blessed for ever, (Rom. ix. 4.) All the writers of the Old, and also of the New Testament, with perhaps the exception of Luke, were of the race of Abraham. All the first preachers of the gospel were Jews. Paul the great apostle, who counted it his glory to preach among the gentiles, the unsearchable riches of Christ, (Eph. iii. 8.) who reckoned himself "a debtor both to the Greeks and barbarians, both to the wise and unwise" was a Jew.

No Christian will deny, that we owe to the world at large the debt of love, and are bound, in as much as in us lies, to communicate to all men the Gospel of the grace of God. To the Jews, however, we are certainly debtors in a higher and more peculiar sense. To them we are under the obligation, not of love only, but also of gratitude. To them we may be said to owe even our own selves. (Phil. 19.) And if this once so highly favoured people have been estranged from the covenant of promise for so many centuries; let us not forget, that, in the mysterious dispensations of the Almighty, they became enemies for our sakes, Rom. xi. 28; that we obtained mercy through their unbelief, v. 29. that the casting away of them was the reconciling of the world, v. 18.

Should these considerations awaken in the mind of the reader of this short Address, any sense of his obligation to

the ancient People of God, and the duty to which he is so loudly called to seek their spiritual welfare, he will experience sensations of no common pleasure in being informed, that an opportunity is now offered to him, of testifying his gratitude for the unspeakable mercies of redeeming love, communicated through the Jews, by contributing to restore to them those inestimable blessings, from which they have for so many ages been shut out, by the thick veil of unbelief, which has remained on their hearts in reading Moses and the prophets, (2 Cor. iii. 14, 15.)—THE EDINBURGH SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, is about to establish a mission on the Continent of Europe, and has already engaged two young men, well recommended for piety, who are to go forth among the Jews; and the Society proposes, with the Divine blessing, to extend the field of its operations, and to increase the number of its Missionaries, as soon as circumstances shall seem to offer encouragement for further efforts.

It is generally known to the friends of religion, that a Society has, for about eleven years past, existed in London, for promoting the conversion of the Jews. By this Institution, the New Testament has been translated into Biblical Hebrew; and after the first impression of it, consisting of

more than 3000 copies, had been circulated among the Jews in different parts of the world, a second impression in stereotype was prepared, and 10,000 copies struck off. The eagerness of the Jews, in various parts of the Continent, to receive and peruse the Christian Scriptures, evinces that there is a preparatory work of Divine grace going on in the hearts of this people; for it is not many years since such a gift as the New Testament, would have been spurned by them, and rejected with disdain. The information now received from various authentic sources in different parts of Europe, seems to place it beyond a doubt, that we behold the dawn of that happy period, when the Messiah, who has so long been a light to lighten the Gentiles, shall become, in a peculiar sense, the glory of his people Israel, (Luke ii. 32.); when "He shall come out of Zion, and turn away ungodliness from Jacob," (Rom. xi. 26.) This therefore is the season when we are called upon, by all the signs of the times, to go forth in the spiritual warfare, bearing back again to that people from whom we first received them, the unsearchable riches of Christ. As in the natural world, the complete diurnal or annual revolution of the sun, and his return to the point from which he set out, marks the lapse of those regular divisions of time which we term a day or a year; so, in the spiritual administration

of God, we may now behold the rays of the Sun of Righteousness beginning, as it were, to gild the summits of the mountains of Judah with his returning rays; and we may in this circumstance discern the sign of the revolution of one of the great divisions of the dispensation of the fulness of times, wherein God hath purposed, according to his good pleasure which he purposed in himself, to gather together in one all things in Christ, (Eph. i. 9, 10.) Let us then go forth in this blessed work, not faithless, but believing and assured that our work and labour of love shall not be in vain in the Lord.

The Edinburgh Society, therefore, call upon the faithful of every denomination throughout Scotland, to come forward in aid of their mission to the Jews. Their operations will become more enlarged, in proportion to the increased zeal and liberality of their fellow-Christians in this part of the kingdom. It cannot but afford satisfaction to all those who possess a spirit of catholic liberality and enlarged charity, to learn, that there is a cordial co-operation between the London Jewish Society and the Society in Edinburgh; the former having most readily offered to us, without payment, any number of Hebrew New Testaments and Tracts which we may be able to dispose of to advantage among the Jews. At the same time, it has been thought advisable, that the

operations of this Society shall be quite independent of the Institution in London. Among five or six millions of Jews, there is room for all the Protestant churches to labour, and to endeavour to outrun each other in the career of love and of duty, without mutual interference. It has seemed to the Committee of the Edinburgh Society, that an independent mission from Scotland was more likely to obtain an enlarged support in this part of the kingdom, and also that it would appear to the Jewish nation a more direct and powerful evidence of the deep interest in their welfare which is felt by Scottish Christians, than if this Society had merely given its aid to the missions of the London Institution.

The Committee of the Edinburgh Society would briefly advert, at the close of this address, to the intimate connection which the conversion of Israel seems destined in the purposes of God to have with that of the Heathen. What event is revealed to the church as designed to be as *life from the dead* to the world? It is the receiving again of the Jews, Rom. xi. 15. Who are they that, in the last ages, are to be in the midst of many people as a dew from the Lord; as the showers upon the grass, that tarrieth not for man, neither waiteth for the sons of men? They are the converted Jews, "the remnant of Jacob," Micah v. 7. When is it that the Lord shall in a peculiar

manner *appear in his glory*? When he shall build up Zion, (Ps. cii. 16.) *i. e.* when he shall restore the Jewish church to her ancient rank as the elder branch of his great family; according to the declaration contained in the prophecy of Micah, chap. iv. 8. "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem." It would not indeed be difficult to shew, from various passages of the prophetic writings, that the great harvest of Gentile converts is not to be till after the return of the Jews. It is then only that the great family of God shall be completed, by the conversion of Israel his *first-born*, (Exod. iv. 22.) and the fulness of the Gentiles. Then only shall the mystical olive-tree, (Rom. xi. 17.) having recovered the branches which were broken off, shine forth with the resplendent beauties of celestial and immortal verdure. Let all Christians unite in fervent prayer, for the outpouring of the Spirit of grace and supplications on the ancient people of God; and let them add to their prayers, such contributions for this glorious end as the providential bounties of the Lord may enable them to offer with willing minds, that God may even now be glorified by the ingathering of the outcasts of Israel into the fold of Christ.—"Blessed be the Lord

God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen."

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM ASTRACHAN.

Edinburgh, March 4, 1820.

Dear Sir,

WHEN I received your letter of the 15th of December, mentioning that any number of Hebrew Testaments and Tracts which could be disposed of by us to advantage amongst the Jews, would be freely at our service, I did not anticipate such a call as you will find in the above letter; and you may make any use of the letter you think proper. Dr. Paterson is certainly, the best channel they could be sent by, and the number to be sent you will regulate.

I am, &c.

J. F. GORDON.

Secretary to the Edinburgh Jewish Society.

To Rev. C. S. Hawtrey.

11, Bank Street, March 3, 1820.

Dear Sir,

By desire of the Committee of the Scottish Missionary Society, I beg to annex an Extract of a letter lately received from the Rev. John Jack and Messrs. Dickson, Mitchell, and Mac Pherson, the Society's Missionaries at Astrachan. From this extract you will obtain some valuable information relative to the Jewish families near Derbent. You will also observe the great need our Mis-

sionaries are in of Hebrew Bibles and Testaments—and one object of our Committee, in sending you this extract is, to request that the circumstance may be communicated to the Society in Edinburgh for promoting the conversion of the Jews. We hope the matter will appear of such importance to them, that they will, as soon as possible, order a number of copies of the Hebrew Scriptures to be transmitted to Astrachan for gratuitous distribution—or, that they will use their influence with the Society in London, to get a donation of Bibles and Testaments for that purpose. If this latter mode is adopted, I need not add that they may be transmitted through our friend Dr. Paterson, of St. Petersburg.

I am, &c.

JOS. LIDDLE, *Secretary.*

To J. F. Gordon, Esq.

Extract of a Letter from the Missionaries of the Scottish Missionary Society at Astrachan, dated Dec. 1, 1819.

As the Christian world is becoming more and more interested in the remnant of Jacob, and as any information respecting them is heard with attention, we trust the following

statements respecting the number of the Jewish families in the neighbourhood of Derbent and Shamack, will not be uninteresting. We formerly gave a statement respecting the Jewish families living among the Kumaks—in our present account we shall confine ourselves to those living among the Kaitah and Shirwan Tartars. This account we have received from individuals of themselves, with whom we have frequent opportunity of conversing. In the city of Derbent are fifty Jewish houses; in Moghat, a village about three hours' journey from Derbent, are twenty; in Hammedi, twenty; in Maragha, ten; in Kushni, fifteen; in Jevach, fifty; in Kartchaka, a hundred and fifty; in Pader, twenty; in Nugdie, fifty; and in Mengelis, thirty. All these are within three days' journey of Derbent, and most of them within one. In the town of Cuba, dwell four hundred Jewish families. In the city of Shamacka, the capital of Shirwan, about two days' journey from Cuba, dwell a hundred families, and in Sheka, there are about sixty-six.

The above mentioned Jewish families cannot properly be said to be settlers, but sojourners, in these places; and live in this scattered way through the towns and villages, as they find it most convenient for their trade. They generally speak the language of the people among whom they live. They say, however, that the majority of them speak likewise a dialect of the Persic, which had been,

it appears, at a former period, their vernacular tongue. Although they are Jews by religion as well as by extraction, their ideas about religion, in many respects, coincide with their Mohammedan landlords and neighbours. Indeed the Mohammedans and Jews appear to have been much more indebted to each other for a great number of the superstitious and nonsensical stories which go among them under the name of traditions, than is generally supposed. Of those fables they are exceedingly fond, and store their minds with them, with as much, if not more diligence, than the pious part of Christians store their memories with the precious truths of the inspired volume. We are in great need of Hebrew Bibles and Testaments, to distribute gratis among these poor ignorant and half Mohammedanized Jews; fortified against Christianity by all the cunning craftiness of the prince of darkness. We say *gratis*, because no hope whatever can be entertained of selling books to them, as they are, for the most part, poor, and even, although they had money, and could purchase them, there is no good ground to expect they would do so, as they have never shewn any inclination to purchase copies of the Hebrew Bible from us, though they thankfully receive it when given to them gratis, and what objections can Bible Societies have against scattering a few morsels of the bread of heaven among them gratis? Surely, it is their

duty to cast their bread upon the waters, for they shall find it many days hence. But Bibles alone will not suffice. A way appears to be opening up for living teachers entering among them, and why should not Missionaries be sent to occupy this extensive field, just opening to our view. We hope the first opportunity will be embraced for reconnoitring not only these Jews, but likewise such of the Kumak, Kaitali, and Shirwan Tartars, as may, when on the spot, be found accessible. The above Tartar tribes speak Tartar or Turkish, but many of them, in addition to their own language, speak and read Persic, and the greater part of the inhabitants of Derbent, it is said, speak Persic, and are of Persian extraction, but the people in the country are Tartars.

LETTER FROM BRUSSELS.

The following is a Letter lately received from the Secretary of the Auxiliary Society established at Brussels.

Sir,

I AM authorised by the Society established in this city to promote the cause of Christianity among the Jews, to acknowledge the receipt of a liberal supply of Hebrew books, and English Tracts from your Institution, which shall be circulated as diffusively as the limited number and prejudices of that race of people will admit; and may the divine Spirit bless every attempt, and

every Institution that has in view his own glory, and the benefit of mankind.

We have also applied to the Rabbi at Maestricht, for his concurrence in the great objects in view; and remain, on behalf of the Society, with respect,

Your's, &c.

HENRY SMITHERS.

Rue Verte, Brussels,

Feb. 1820.

EXTRACT OF A LETTER FROM MR. FRIEDENBERG.

Dated Berlin, Feb. 23, 1820.

YESTERDAY the 22d instant, the baptism of a respectable married Jew took place in the Dome church here. The King and Mr. Rose were Godfathers. General Witzleben, a confidential friend of the King, stood proxy for him. Rev. Mr. Theremin, the same worthy who baptized Mr. ——— and his family, performed the sacred office. It was opened with a beautiful hymn suiting the occasion. Rev. Mr. Theremin then, after a short prayer, addressed the assembly (small, but most respectable, the crown prince, Counsellor Nicolovius, a great Mæcenas of learning and piety, and other persons of quality attending) in words to the following effect. "After the Jews had rejected the offers of the Gospel, they were scattered like ashes over the face of the earth, and most of them persist to this day in their melancholy obduracy. Still, we have to reproach ourselves for having neglected to offer the

mercies of redemption to those of them which live among us, and the divine command, *Go, and teach all nations*, will one day accuse us of unholy indifference to our Lord's cause, if we redeem not in future what has been hitherto neglected. But we are happy to see a time approaching, when we shall no longer deserve this reproach. Not to advert to what is doing for the conversion of the Jews *in other countries*, our most gracious King, and some of the first members of the state, by accepting the office of God-fathers on this present occasion, shew hereby, that this cause is important in their eyes and dear to their heart. To them, therefore, surely, the reproach of indifference is not applicable. O, my friends, if there be joy in heaven over one sinner that repenteth, more than over ninety nine righteous that need no repentance; then is there, also, more joy there over one Jew that is converted, than over ninety nine Christians that need no conversion." And then, addressing himself to the person to be baptized, he continued; "To you, my dear friend, what mercy has the Lord shewn, the corrupt principles of Judaism have never held you so captive as thousands of your brethren.—Through grace you have overcome remaining prejudices, through grace you have accepted these doctrines, which are so contrary to the pride of the human heart. There is not one of the Christian truths, which has not passed the eye

of your understanding, and, I do believe it, found lodgement in your inmost soul. Well may I, therefore, say to you, as the holy apostle did to the Philippians, "I am confident, that he which hath begun a good work in you, will also perform it until the day of Jesus Christ." Yes, that God who hath led you hither before his sacred altar, will also be with you in the trials which you may still have to encounter. The Gospel of Jesus Christ must be dearer to you than to us even, for you can better appreciate its blessings, by having long been without them.

Let then, your faith put to shame, the *unbelief of us* Christians; and let your walk and conversation be a living testimony to your former brethren, of the religion you now embrace. For you, my dear friend, now is the accepted time, for you, is this the day of salvation. And, while to day you are admitted by holy baptism into the church of Christ, be thankful, that tomorrow you are allowed to partake of his holy supper; and there enter into still closer communion with your Lord." Rev. Mr. T. then called upon him to make his Confession of faith, which he did read in an amiable and modest manner; it was perfectly evangelical; he confessed he did pray for forgiveness of sins solely thro' Jesus Christ, and that he felt his need of Christ's assistance, to lead a new life, which assistance, he believed, was only to be received by the hand of

faith. He expressed his firm conviction, that Christ will appear a second time in glory, and vowed, in the most exalted Jesus, "to love God above all things, and his fellow-men as himself." In his concluding prayer, he said, "Joyfully do I take upon me the duties and the trials, to which this sacrament of thine, gracious Lord, introduces me, and I rely wholly on the assistance of thy Holy Spirit. The Confession of Faith was composed in very elegant language. Rev. Mr. T. then summed up in one solemn question, all the grand doctrines and duties of our holy faith, and asked him, Whether he believed the one, and would perform the other. When he answered *yes*; methought I could at that moment penetrate into his inmost heart, and hear it say *Amen*. He was baptized by the name *Frederic* (the King's Christian name) *Ernst Franz*. I have given this long account of the ceremony, that this dear man may not want those in England who shall pray earnestly, that he may be kept by divine grace.

And now, my dear friend, after begging your pardon for the trouble I give you in reading such long scrawls of mine, pray you for me also, that I may be strengthened to do the work which God shall assign me. I never see a baptism, without being brought to the dust, for times without number have I forgotten the vow I made unto the Lord. Whither shall I fly, but unto thy mercy?

Whence shall I expect strength, but from thee, thou Rock of ages? May you, and all dear to you, continue to enjoy the unspeakable blessing of Christ's redemption, those blessings which it is your desire and prayer may be imparted to Israel. Farewell; I remain, ever with real esteem and fervent affection,

Your's in the Lord,
G. G. FRIEDENBERG.

To Rev. C. S. Hawtrey.

EXTRACT FROM
THE REPORT OF THE NETHER-
LANDS BIBLE SOCIETY,
HELD AT AMSTERDAM, JULY 28 and 29,
1819.

THE active spirit which animates the Surinam Bible Society, under the superintendence of the Rev. Messrs. Masman (Dutch clergyman) and Langball, (Moravian Missionary) to promote the dissemination of the word of God, has, in a great degree, kindled the zeal of its friends for the instruction of the Jewish nation. And in fact, it is in this colony, that a true desire is manifested among its members after the word of God.

A considerable number of Hebrew Bibles, and not a few of New Testaments, translated into that language, by the English Society, have been eagerly received by them; and more zeal and inclination are discovered among them here, than in many countries of Europe.

The Jewish cause, mentioned in the Report of our last Anniversary meeting, is always an object of the sympathy of our Society. Having been enabled by a sufficient number of copies of the New Testament in Hebrew, to disseminate among them the doctrine of Jesus in its original purity, the Committee is not backward in availing itself of every opportunity to that effect. It is the more desirous to enlarge the sphere of its exertions, and to follow the tendency of the Society with regard to the Jews also, as so much is done for them by other Societies, and, above all, by the London Society for promoting Christianity among the Jews; and as also in this city, (Amsterdam) after the example of England, a *Penny Society*, formed by Ladies, will be instituted for that purpose.

POETRY.

THE BANIAN TREE.

To the Editors of the *Jewish Expositor*.

Sir,

SOME time ago, in establishing an Auxiliary Bible Society, in a neighbouring town, the noble Chairman, drew a parallel, between the *Banian Tree*, and the Parent Society, with its branch associations: an analogy so striking, it need only be suggested, to have its beauty acknowledged. It is well known to those who have visited the east, that the Banian, not unfrequently spreads its branch-roots around the Palmyra or Palm Tree, whose lofty foliage gives the *wedded Banian*, a grand and singular appearance, and many of your readers are perhaps aware, that the *Palm* was as completely the *national* tree of *Judah*, as the *Oak* is of *England*, and that its impression remained on some of the ancient Jewish coins, long after it ceased to be in that instance, the emblem of victory.

If with these allusions, the following lines are not too fanciful for your *Miscellany*, you are requested to insert them, as whatever draws the slightest attention to your interesting Society assumes a value not its own, which may by the blessing of God become important.

I am, &c.

London, February, 1819.

M. I.

SEE, round the towering Palm, the Banian spread,
 Its branching roots entwin'd in grateful shade:
 Arch within arch, still strengthening, as they form,
 A shadow from the heat, a refuge from the storm.
 Oh! once the emblem of Judea's throne,
 Thy boast is not forgotten, or unknown!
 England, the Bible-giving Isle! in thee
 Shall find the noblest wreath of victory:
 Her tree of life, whose varied leaves are given,
 For healing of all nations under heav'n,
 Clasps with sustaining power, fall'n Judah's stem,
 Circling her as a royal diadem!
 Oh! cherish her with Christian zeal, and raise
 The bulwarks of Jerusalem in praise:

Oh! weary not,—let faith th' horizon clear,—
 And soon shall England from Judea hear
 The loud Hosannah to the Son of David rise,
 While British Hallelujahs, echo through the skies!

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Denyer, Mrs. E. D. Mecklenberg square.....		10	10	0
Ashburton Society, by Mr. P. F. Sparke.....		5	0	0
Bath do. by Hon. Mrs. Strange	151	10	0	
Ditto, by Mrs. & Miss Lewis's	2	0	0	
Beverley do. by Miss H. Lee	13	10	0	
Brighton do. by Mrs. N. Kemp	26	18	6	
Burton on Trent do. by Mrs. Dancer.....	2	0	0	
Cambridge do. by Mr. Hutchins	49	13	0	
Clewer do. by Mrs. Davies	8	9	6	
Dublin do. by Rev. G. Clark	150	0	0	
Frome do. by Miss E. M. Wickham	12	11	6	
Hackney and Clapton do. by Mrs. J. G. Barker	4	10	6	
Jedburgh Ladies' do. by Rev. P. Young	9	12	6	
Lincoln Ladies' do. by Mrs. Fowler	11	4	9	
Littlebury do. by Rev. H. Bull	4	9	0	
Lothian East Society for promoting the Knowledge of Christianity, Members of, by W. Hunter, Esq.	6	11	0	
Manchester Ladies' do. by S. Moxon, Esq.	50	0	0	
Pertenhall do. by Rev. I. K. Martyn	2	12	6	
Perth do. by Rev. Dr. Pringle	12	0	0	
Sherborne, Dorset, do. by Misses A. and H. Spratt	10	8	8	
South Collingham and Langford, Bible, Church Missionary, and Jews' Association, by Rev. J. Mayor	20	5	3	
St. Ives Ladies' Society, by Rev. James Heckford, M.A. .	10	0	0	
Sudbury do. by Rev. T. W. Fowke.....	22	15	0	
York do. by Rev. J. Graham	30	17	0	

HEBREW TESTAMENT FUND.

Crouch, Mr. Bonner's field, by A. Saul, Jun.....	<i>Annual</i>	0	10	6
Nutter, Mr. Rheims, Gun street, Spitalfields.....		1	1	0
Simcoe, Mrs. E. Walford lodge, near Honiton		40	0	0
Bath Society, by Hon. Mrs. Strange		4	8	0
Brighton do. by Mrs. N. Kemp		8	9	9
Dumfries, do. by Rev. T. T. Duncan, M.D. <i>Prest.</i>		10	11	0
Gatehouse of Fleet do. by Rev. Mr. Miller		2	0	0
Lincoln do. James Cropper, Esq.		1	0	0

BUILDING FUND FOR SCHOOLS.

Cooper, Mrs. Yetminster, near Sherborne, by Misses Spratt, <i>For Girls' School</i>	0	11	4
Bath Society, by Hon. Mrs. Strange	3	4	0

FOREIGN SCHOOLS AND MISSIONS.

Edinburgh Female Society, by Miss Guthrie	33	0	0
---	----	---	---

LEGACIES.

Walshman, Miss Jane, Lancaster, deducting duty (part of £300.)	90	0	0
--	----	---	---

For use in Library only

For use in Library only

I-7 v.5
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8105